

# Can Jesus be a ransom for our souls?

## What does the Tanakh say?

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Examination of Scriptures by:  
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The New Testament says:

### Matthew 20:28 KJV

28. Even as the Son of man came not to be ministered unto, but to minister, and **to give his life a ransom for many**.

### Mark 10:45 KJV

45. For even the Son of man came not to be ministered unto, but to minister, and **to give his life a ransom for many**.

### I Timothy 1:5-6 KJV

5. For *there is one* God, and one mediator between God and men, the man Christ Jesus;
6. Who gave **himself a ransom for all**, to be testified in due time.

## What does “Ransom” mean, anyway?

In Hebrew, using Strong’s Exhaustive Concordance, we find:

pidyôm pidyôm pidyôn pidyôn (1,2) *pid-yome'*, (3,4) *pid-yone'*

From H6299; a *ransom*: - **ransom**, that were **redeemed**, **redemption**.

Total KJV occurrences: 5

kôpher *ko'-fer*

From H3722; properly a *cover*, that is, (literally) a *village* (as *covered in*); (specifically) *bitumen* (as used for *coating*), and the *henna* plant (as used for *dyeing*); figuratively a **redemption price**: - **bribe**, **camphire**, **pitch**, **ransom**, **satisfaction**, **sum of money**, **village**.

Total KJV occurrences: 17

pâdâh *paw-daw'*

A primitive root; **to sever**, that is, **ransom**; generally **to release**, **preserve**: - X at all, deliver, X by any means, ransom, (that are to be, let be) **redeem** (-ed), **rescue**, X surely.

Total KJV occurrences: 59

And in Greek, in the New Testament, we find:

Lutron *loo'-tron*

From G3089; something to *loosen* with, that is, a **redemption price** (figuratively **atonement**): - **ransom**.

Total KJV occurrences: 2

Antilutron *an-til'-oo-tron*

From G473 and G3083; a **redemption price**: - **ransom**.

Total KJV occurrences: 1

# How do these verses stack up beside the Tanakh?

## Proverbs 21:18 KJV

18. The **wicked** shall be a ransom for the **righteous**, and the **transgressor** for the **upright**.

So, according to Matthew 20:28, and Mark 10:45, and I Timothy 1:5-6, Jesus must have been **wicked** and a **transgressor**.

What do you think?

Maybe there's something else to think about?

## Hosea 13:1 KJV

1. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.
2. And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.
3. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.
4. Yet I *am* the LORD [יהוה] thy God from the land of Egypt, and **thou shalt know no god [Mighty One] but me: for there is NO saviour beside me** [יהוה]
5. I [יהוה] did know thee in the wilderness, in the land of great drought.
6. According to their pasture, so were they filled; they were filled, and their heart was exalted; **therefore have they forgotten me** [יהוה].
7. Therefore I [יהוה] will be unto them as a lion: as a leopard by the way will I [יהוה] observe *them*:
8. I [יהוה] will meet them as a bear *that is* bereaved of *her* whelps, and will rend the caul of their heart, and there will I [יהוה] devour them like a lion: the wild beast shall tear them.
9. O Israel, **thou hast destroyed thyself**; but **in me** [יהוה] *is* thine help.
10. I [יהוה] will be thy **king**: **where is any other that may save thee in all thy cities?** and thy **judges** of whom thou saidst, **Give me a king and princes?** [ The second part refers to **First Samuel 8: 4 - 18**; and the first part to **Isaiah 33:22**]
11. I [יהוה] gave thee a king in mine anger, and took *him* away in my wrath. [ **This is referring to I Samuel 8:4 - 18, where יהוה gave Israel an earthly king, and later, when the king was overthrown and Israel went into captivity.** ]
12. The iniquity of Ephraim *is* bound up; his sin *is* hid.
13. The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children.
14. I [יהוה] will **ransom** them **from the power of the grave**; I [יהוה] will **redeem** them from death: O death, I [יהוה] will be thy plagues; O grave, I [יהוה] will be thy destruction: repentance shall be hid from mine eyes.

15. Though he be fruitful among *his* brethren, an east wind shall come, the wind of the **LORD** [יְהוָה] shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.
16. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

## Who is going to be ransomed, and what for?

### Isaiah 35:8-10

8. And an highway shall be there, and a way, and it shall be called **The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.
9. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but **the redeemed shall walk there**:
10. And the **ransomed** of יְהוָה **shall return**, and come **to Zion** with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

**Isaiah 43:3** For I *am* the LORD (**hwhy**) thy God, the Holy **One** of Israel, thy **Saviour**: **I gave Egypt** for thy ransom, **Ethiopia** and **Seba** for thee. (He gave **Egypt**, not Jesus.)

*Being **ransomed** means that we shall **return to the Land of Abraham**, forever, for everlasting joy.*

### Isaiah 51:9-13

9. Awake, awake, put on strength, O arm of יְהוָה; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?
10. *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the **ransomed** to pass over? [ **Ransomed out of Egypt** ]
11. Therefore **the redeemed** of יְהוָה **shall return**, and come with singing unto Zion; and **everlasting joy shall be** upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.
12. **I, even I, am he that comforteth you**: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;
13. **And forgettest יְהוָה thy maker**, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

This is a completely different story from the New Testament, **John 1:1-3**, isn't it? The pagans claim that Jesus made everything that was made, but here, Isaiah says that יְהוָה is the one who made us. ***They can't both be right.***

### **Conclusion?**

**The only conclusion that I can draw is that if Jesus is a god, then he is NOT and cannot be associated with the Eternal ONE who gave us the Torah, but he a god that was renamed (*used to be Mithra*), dressed in a Jewish prayer shawl (tallit), and pre-packaged by MEN at the Councils of Nicea and Constantinople in order to control mankind as political slaves of the Roman Empire.**

## I Samuel 8:1-22

- 1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.
- 2 Now the name of his first-born was Joel; and the name of his second, Abijah; they were judges in Beer-sheba.
- 3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.
- 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.
- 5 And they said unto him: 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.'
- 6 But the thing displeased Samuel, when they said: 'Give us a king to judge us.' And Samuel prayed unto the **LORD**.
- 7 And the **LORD** said unto Samuel: 'Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not be king over them.
- 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken Me, and served other gods, so do they also unto thee.
- 9 Now therefore hearken unto their voice; howbeit thou shalt earnestly forewarn them, and shalt declare unto them the manner of the king that shall reign over them.'
- 10 And Samuel told all the words of the **LORD** unto the people that asked of him a king.
- 11 And he said: 'This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots.
- 12 And he will appoint them unto him for captains of thousands, and captains of fifties; and to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.
- 13 And he will take your daughters to be perfumers, and to be cooks, and to be bakers.
- 14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.
- 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.
- 16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.
- 17 He will take the tenth of your flocks; and ye shall be his servants.
- 18 **And ye shall cry out in that day because of your king whom ye shall have chosen you; and the LORD will not answer you in that day.'** [This is future tense, but is fulfilled in the next four verses.]
- 19 But the people refused to hearken unto the voice of Samuel; and they said: 'Nay; but there shall be a king over us;
- 20 that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.'
- 21 And Samuel heard all the words of the people, and he spoke them in the ears of the **LORD**.
- 22 And the **LORD** said to Samuel: 'Hearken unto their voice, and make them a king.' And Samuel said unto the men of Israel: 'Go ye every man unto his city.'

**Isaiah 33:22** For the **יהוה** is our Judge, the **יהוה** is our Lawgiver, the **יהוה** is our King; **He [יהוה]** will **save** us.

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### יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H** יהוה

(source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or **THE**, **SPECIFIC**, to the **EXCLUSION** of **ALL** others.

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha\_Eretz," meaning **THE Land of Israel, to the exclusion of all others**.

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - **Eternal**.

The ה preceding **both** the י and the ו means that the name is specifically, to the exclusion of all others, both **past** and **future**, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others**.

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeaaaaaa UUUUUU' waaaah